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Teaching has to have a less dogmatic ~~so as to~~ approach ~~which~~ gives the mind leave to enter ^{where} the larger field of knowledge ~~that~~ it can, in turn, respond with a more ^{larger} ~~basic~~ view concerning all information. Problems, in their teaching are less finitely presented and portrayed. One teaches the subject without a fence. By taking the fence away one makes the information more infinite without robbing it of its detail and its specific point of view.

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In other words teaching must first aim at general comprehension, ^{must} ~~to~~ begin considering the universal range of what it ^{resents} ~~teaches~~ first with ~~the~~ neutral attitude prior to creating a trend of personalized attitude. This does not need to be conditioned. It comes by itself. Everyone has by nature the individualizing trend ~~in him~~, and is a personality in his feeling and thinking. (A) → P 2

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~~But because of the~~
individuality so easily determined
in egotism + particularity of
self, universality ^{+ or universal, encompassing idea} must
also be encouraged so that
this may not occur.

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When I learn about the characteristics of a race I must see the race ~~and its character-~~
~~istics~~ (as a group in humanity) ^{yet possessing} ~~and~~ its
peculiarity of culture so that the people about
~~whom~~ ^{which} I study are not looked upon as a
separation of nationality and a separation of
culture from my own. There cannot be ~~any~~
broad learning ^{with} a prior attitude of

difference, ^{looks upon others} which ~~is~~ ^{is} seen as foreigners.
^{some are the no true seeing, when the self is always}
~~that is~~, with a eye ^{when concludes} that ~~they~~ do not belong to
the political, religious, or scientific or
artistic circles of which I am a member. If
I learn about them with this point of view,
my learning shrinks to the size of ego or
narrow mind, and learning then ~~at best~~ ^{at best} comes
down ^{at best} to the level of a sight-seeing expedition
by the intellect - a dexterous taking-down of
notes which is never able to touch at the
root of their being. Mind, ^{and the} then, no longer
grasps the detail, ^{captures} with its underlying universal
expanse but chases after facts which it narrowly
encloses in its personality. ^{and the personality} which again, in
turn, expresses it with a more or less narrow
attitude.

Pine, ...
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When one turns to newspapers today, there is perhaps a tendency to despair of human nature but today, in our lesson, we shall speak of certain men whose ^{lives} ~~point to~~ demonstrate another lesson. We shall speak of the contribution of Pasteur; Koch, Ehrlich and others; ^{men who have} ~~men who have~~ contributed ^{greatly} ~~so much~~ to human welfare, not so much, perhaps, to the science of medicine as in the philosophy of living.

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~~The lesson today, cannot be taught directly but only hinted at.~~ ^{for} By discussing and familiarizing ourselves with what has been said and written about them, we cannot hope to acquaint ourselves dynamically and powerfully with the meaning such individuals actually represent. And this is because true knowledge cannot be either taught or learned without realizing it through the actual living; through ^{application to} ~~conduct~~ and behavior.

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 In other words, to speak about a great man the greatness of a man may induce others as well as ourselves to worship him in the sense of emotional adoration. But to ^{with realistic experience} ~~know~~ what constitutes the essence - the core - of such greatness we must be great - or, at least, attempt to be great in our own own conduct and in our own life.

This is not done perhaps, by achieving a wordly reputation - ^{attending to} ~~by being thought to be great by others and~~ ^{considered to impress others with our} ~~doing all that one can do to attain such a response - but,~~ ^(men are primarily concerned.) perhaps, by searching in ourselves for the truth which, no doubt, all great

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~~For this truth~~ we must seek because from it springs that magnificent power of love which ^{gives our great ones} equips ~~them~~ and may equip us with profound feeling and the endurance to be of service to mankind despite the violence of opposition which ^{is} ~~may~~ be hurled against them. ^{and what must also be hurled against us}

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We began with saying that we would study the philosophy of ^{and} ~~living of these men~~. Why did we speak of philosophy? It was because they had to be genuinely practical philosophers with the stamina and love to resist the hardships which were put in the way of ^{this} ~~their~~ living and working. All philosophers, ^{which is to say,} ~~those who love wisdom for its own sake~~ ^{are} are practical.

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So, if we can grasp the meaning and lesson of their lives, we see a difference between greatness which ^{does} ~~is not~~ to be found in reputation and the ambition for greatness which aspires thereto. ^{not necessarily connected with} It is not only the men who are ~~the~~ most spoken about that are great, but I feel deeply that ^{fine} ~~these very great ones~~ ^{about which there is no fine man} of whom we are to study today ^{don't you} would tell you greatness exists in all who would seek to render service for its own sake in whatever walk of life they may be found.

So much, then, for ^{that} ~~the~~ philosophy of ~~these men~~. Now what about the more obvious knowledge that we have of ^{men} ~~these men~~? What were their contributions in science? How did they ^{to discover} conduct their experiments? What were their successes? ^{the} What were their ^{their} failures? And then, let us return to their philosophy of living. ^{to discover how we found} How did this find a reflection in their work? ~~Suppose we begin with Dr. Ehrlich. Perhaps we're best acquainted with his life and contributions. Inci-~~

In considering the nature of the sun, we may ~~also~~ ^{fact with} begin our studies with the universal, or, ^{detail.} the specific and finite ~~fact~~. A universal approach ^{does not} ~~cannot~~ ^{start with the physical constitution and} functioning of the sun, nor with its vastness of ~~diameter~~ or its distance from the earth; it calls, rather, for the usage of the sun in relation to man, for a consideration of why it is of interest to the beholder. ~~For~~ The sun, as physico-chemical storehouse of energy, lacks in universality whereas ^{and supporter of his life,} as conception of a conceiver, it is given a larger meaning. ~~and, not only that, but is more likely to stimulate interest.~~

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The thing is, the distance in question happens to be a finite fact which, stressed at the outset of a lesson, is devoid of interest to the child: it is standard for itself. All finite facts are alien to the interests of the child. They have a technical or professional use, the study of which should follow later.

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C

who robbed, first the German people, and then all of Europe, for the sake of ^{their own} selfish power.

always mixed out
Teacher: Very good. And what, according to Shelley, is the fate of such despots? (*discussion or meaning of "mixed out"*)

Girl: "He ^{foretold} ~~prophecied~~ their doom. Any ^{dictator} ~~madman~~, whether he rules "An antique land" or a modern European nation, can never hope to rule in peace. Soon, he must be destroyed and then all the monuments, erected to his glory, must decay.

Boy: ^{That may be so} Yes, but a lot of us ~~manage to~~ ^{get} killed before the dictator is "rubbed out"

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Teacher: ^{I want to say what} That's true enough but let's not lose sight of the fact, in these ^{troubled & discouraging} ~~discouraging and troubled~~ times, that no matter how many of ^{us} the dictator kills, there will always be enough ^{human}

left left, if history tells us the truth, to cherish humane ideals.

And ^{though} ~~in~~ the dictator, ^{may attack his or her destiny} ~~can never touch~~ these ideals. Despite temporary set-backs, life does go forward ~~in idealism~~.

Thus, in America, indentured servants have become ~~free~~ citizens.

^{and} The ^{must} slaves, although too slowly, have ^{attained the status of} ~~been permitted to~~ become freemen. In our practice, we ~~we ever more~~ adhere to the prin-

ciple that a man is ~~not~~ to be judged in terms of what he is; not in terms of his (financial status,) creed, color, or occupation.

We insist on education for all- a free education and not one based upon hypnotic adherence to the ^{first} ~~will~~ of a despot. (*discussion of first*) So let us not despair but remember ^{the fate of} ~~what happened to~~ Ozymandias. ^{and his works} And now, ^{I like someone to} ~~can anyone~~ summarize what we have learned from the reading of this poem?

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Boy: ^{In my opinion} I should say ^{while} that dictators may be temporarily successful but in the long run, dictatorship never ^{endures} ~~pays~~. Ideals of democracy always win out in the end.

Teacher: Exactly. And let's ^{try to} not lose sight of that fact. ~~Despite temporary set-backs~~, let's not lose hope. ^{lets have reason and try to}

[illegible]

it would be good to ————
~~things in existence~~ created by conditions & thus not the
 bringer into existence.
 To destroy it may for what he is, not for what
 he is, etc., so more

To judge, & more for what he is, not for what
 he has in dollars & cents, color, creed, etc., is more
 than the average man ^{in this world} his fellow, although he
 thinking and great ^{in his own mind} words, Lincoln what ^{are} words in
 may translate ^{his} words, not he able to follow a
 lead. I see as he is, not he able to follow a
 goose as he is troubled, so cannot attract words
 not strength the mind and so attracts & argues
 without suffering self-discipline and training
 we can achieve intelligence & knowledge
 of the past & things -

without suffering any
 his own actions.
 This lesson doesn't strike at the root of things -
 it is only occupied with the transitory & certain symptoms
 that never does in fact rise, during its course, the
 reason and brings about conditions of violence and
 as death or on any aggregate (which is the)
 tells through and out decay back and forth
 cannot make the man
 and how

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 have more things
 reason and
 on man as dictator or an
 nation which falls through
 decay on the parts of guides and citizens
 the guides themselves cannot make
 it so and of the citizens. And how
 through their ignorance which
 is propagated
 by this instruction
 but

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 have not
 reason and
 on man as dictator or on
 nation which falls through
 decay in the past, guides and citizens
 the guide themselves cannot make the man
 that they can with the aid of the citizen. And how
 the citizen was not through their ignorance which
 makes they susceptible to special propaganda
 by not starting at the root this instruction
 through hating the disease, you don't
 prevent mother from coming into being while she
 we existing has been destroyed. But one's disease
 and disease permits the woman born? disease in
 permits

This lesson does not strike at the root of
[things. ~~despotism~~ ^{the transparency of} ~~for~~ It is only occupied with certain
~~secondary~~ symptoms of a widely-dispersed neglect
of self-development, a neglect which brings about
conditions of unreason and violence which, though
concentrated in the person of the dictator or in
a few who rule, are also to be found throughout a
citizenry.

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foment nor wage war, but they can and do succeed

in doing both with the support of the people.

And how are the people won over? Is it not by appeals to their ignorance which makes them susceptible to specious propaganda? And what is this ignorance of the people if not their ignorance of the meaning and consequences of their actions?

In the presence of such ignorance, there can be no consciously enlightening self-discipline, no good self-government which, in turn, makes possible the good government of a state.

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B